

Christian Secretary.

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"WHAT THOU SEEKST, WRITE—AND SEND UNTO THE CHURCHES."

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TERMS.

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Dr. Cole to Kirwan.

GRANDE LIGNE MISSION HOUSE,
St. John's, C. E. Feb. 12, 1849.

DEAR KIRWAN:—The letter with which you honored me in the *New York Observer* of the 13th January, was put into my hands some time since. I should have answered it before this, if my labors as a missionary had allowed me so to do. You will, therefore, be so kind as to believe that it was not through neglect, and still less from the difficulty of the task, that I have been silent up to this day.

But before proceeding to take up your points in order, allow me to make one or two preliminary remarks. You say in the preamble of your letter, that "your object is not to enter with me into a discussion upon the subject of baptism;—that you must decline;" and still, before you have concluded your seven-headed letter, you have poured forth upon the Baptists and upon their doctrine a bountiful share of supercilious contempt. Allow me to ask you candidly, were you honest and straight-forward, dear Kirwan, when you spoke thus? Or may it be that, in the puzzling difficulty in which you found yourself so unexpectedly involved, to give a Papistist color to the sentiments which you have expressed on baptism, in your letters to Bishop Hughes, and which I had so rashly exposed to broad daylight, you did not feel composed enough to follow the thread of your propositions and of your arguments? As far as I am concerned, I know not the motive which prompted you to act as you did; but to me one thing is evident, and it is that there is a palpable contradiction between your declaration, that you desire not to enter into a discussion with me on the subject of baptism, which you decline, and what you say a little further on concerning that ordinance of our Lord and master Jesus Christ, and those who observe it in its primitive form. Divided as it is, your letter will, now and then, afford me an opportunity of entering into details that may be disagreeable to you. I am sorry for this, for your sake. I regret it, dear Kirwan, on account of the laurels which you have won in your controversy with Bishop Hughes. For when you were contending with Romanism, you appeared the terror and dread of that false system; in a word, you were like Samson of old, not finding it a hard task to take the doors of the gate of the city and the two posts, and to go away with them, bar and all, and to put them on your shoulders and carry them to the top of the hill; but when the ill-fated hour came to fight against the doctrine of believers' baptism, it is evidently seen, that like Samson, whose whole strength was in the seven locks of his head, which the treacherous Delilah caused to be shorn off, you have lost all your fire, energy, and strength; you have undertaken to defend a doctrine which you cannot possibly sustain by a positive command of the New Testament. From the very moment that you have allowed yourself to sleep upon the knees of the perfidious tradition of the Church of Rome, who, during your sleep, has deprived you of your strength, you "have become weak, and like any other man."

I am only astonished that Bishop Hughes, that bold champion of Romanism, whose sagacity is so well known, has not yet challenged you on the Scriptural authority of infant-sprinkling.

I shall now take up your seven heads,—not that I believe them to have any connection with the seven heads of the beast of which we are told in the Apocalypse; for it is said that these seven mountains, and certainly, dear Kirwan, you will not presume to believe that yours are seven mountains; at any rate, it is certain that they are not so difficult to be overthrown. I claim your attention then, respectfully, to the demonstration of the fact, that the whole of your letter to me is a sad and poor appendix to the beautiful and manly, as well as truthful, letters of Kirwan to Bishop Hughes, and that for the honor of those letters, it would have been much better if you had abstained from addressing me in the style and manner which you have chosen.

I am accused by you of having laid violent hands on your ideas, and upon your writings, when in my letter to the *New York Recorder*, I said, "Kirwan's statement goes to unchurch all those who baptize others than believers." I am willing, dear Kirwan, to believe you, when you say that "there are no unchurching dogmas in your heart." But if there are no unchurching dogmas in your heart, then your heart is not in full union with your pen. For I

must confess, that the more I read that portion of your ninth letter, second series, pages 90 and 91, beginning with the words, "Once secure a just and Scriptural view of the character of a true minister of Christ, and of the great end of a Gospel ministry," and ending with the words, "Such were the ministers of Christ before the rise of Popery; and SUCH ONLY are the TRUE ministers of Christ NOW," the more I wonder at the boldness and the presumption with which you seek to escape the just conclusions to which those who read that portion of your letters are naturally led. On consulting Webster's Dictionary, I find that "to unchurch" means "to deprive of the character and rights of a church." Now let us follow your argument and the expressions you have used yourself. Your aim was to establish the characteristics of a true minister of our Lord Jesus Christ, to which task you proceed by laying down a rule to which you make no exception. According to the description that you give yourself, and of which I entirely approve, you say that "a true minister is one who, with love to God and of the salvation of men filling his soul, goes out into all the ways which Providence opens before him; preaching everywhere, as did Peter and Paul, repentance towards God and faith in our Lord Jesus Christ; that he has only one object—to lead men to the knowledge of truth; that he goes out with an open Bible, to expound it, praying that the Holy Ghost may so apply its truths to the hearts of his hearers that they may be created anew in Christ Jesus, unto all good works; that to those who believe he administers the rite of baptism, and, as God gives him an opportunity, he administers the Lord's Supper to the faithful, for the purpose of commemorating the death of Christ until he comes the second time, without sin, unto salvation; that such were the ministers of Christ before the rise of Popery; and that such ONLY are the true ministers now." Please tell me, dear Kirwan, are these your own words? Have I mutilated them? Was not your object to establish the true characteristics of the Christian ministry, and to contrast them with those of the ministry of the Church of Rome, which you really consider, as I do, as being Antichrist? Then what are those characteristics which you have established? Are they not, first, to preach the Gospel of repentance towards God, and of faith in our Lord Jesus Christ; secondly, to administer the rite of baptism to those who believe that Gospel; thirdly, to administer the Lord's Supper to those who have received the Gospel, and who have submitted themselves to the ordinance of baptism? A little further you say, that before the rise of Popery the ministers of Christ acted thus, and those only who act thus are the true ministers of Christ now. I should like to know, Kirwan, what you have done with those whose general practice is to baptize others than those who believe, and who do not, therefore, act according to the rule you have laid down yourself? Did I venture too far when I said, that you "unchurch" them? What have you done with the sprinkler of the unconscious and unbelieving babe? Can you classify him with the true minister of Christ, who, according to your own definition, administers the rite of baptism only to those who believe? Here is the time for you to regret the good old doctrine of transubstantiation! How you would like to transubstantiate the infant sprinkler into the baptizer of believers! But the thing is not easily done. I invite all impartial readers to peruse that part of your letters to Bishop Hughes. I cannot but pity you, poor Kirwan, if you have a pen which, in spite of the sentiments of your heart, which has no unchurching dogmas in it, can betray you into mistakes, and create on the minds of your readers impressions so widely at variance with those you intended. Do not blame your readers, but rather go back to your old formula of confession when you were in the Church of Rome, and smiting your breast, with a penitent heart, and a broken spirit, say, "Mea culpa, mea culpa, mea maxima culpa."

2. The second thing with which you reproach me is, that I made use of assertions of such men as Bossuet and Scheffmacher. Again, dear Kirwan, as above, you are caught in the net of your own inconsistencies. Whilst you are ever ready to make use of a weapon, which you handle with a great deal of dexterity against your opponent, you cannot feel reconciled to the fact, that an antagonist in his turn uses the same arm against yourself, to expose the fallacy of your own position. Pray tell me why, in your letters to Bishop Hughes, you have made use of the testimonies of St. Gregory, of Cardinals Hugo and Manducio, against the Church of Rome? Be so kind as to tell me why you have cited the interpretations of a Soto and of a Vega, which were contradictory to the decisions of the Council of Trent? Tell me, if you please, what was your object in bringing that host of Romish authors which you so ably cited in different parts of your letters, against the creed and the absurd practices of the Church of Rome? Was not your object to bring the testimony of

Papists against Papists? And I, following in your footsteps, have taken the advantage of the testimonies of Pedobaptists. Allow me to add, dear Kirwan, that I do really believe that when Bossuet and Scheffmacher spoke of infant-sprinkling as a tradition of their Church, they were honest and frank. Entertaining Baptist sentiments as I am known to do, no one can blame me for having brought to light the contradictions of Pedobaptists against each other. You have cited Romish authorities to expose the contradictions and folly of Romanism, and I have cited Pedobaptist authorities pertaining to the Church of Rome, to show that the Pedobaptists of the Protestant Church have no better authority for their infant-sprinkling than the tradition of the Church of Rome herself. Thus, to be consistent, you cannot blame me for doing the same thing you have done yourself, unless previously you have recourse to one of your old formulas of prayers, which, undoubtedly, you have often-times repeated when you were a Romanist—I mean "an act of contrition," for having done that which you condemn in others.

3. As to your third charge, I can answer for myself. If my colleagues think proper to enter into the arena, they will do it. I do not constitute myself their apologist. I feel confident that there is not one of them who is not ready at all times to defend his own conduct, and to "give an answer to every man that asketh him a reason of the hope that is in him." I feel indeed sorry that your better judgment did not teach you the impropriety of calling into question the Grande Ligne Mission. Could you not confine yourself to Dr. Cole, without dragging before the public those who had not taken any part in the controversy pending between the Pedobaptists and myself? There is no doubt the missionaries deeply regret that so large a number of their former Pedobaptist friends think that it is their duty to withdraw their support, but they have never as yet attempted to throw the blame upon any one. Thanks and praises will ever be the expression of the deep-felt gratitude which they entertain towards their ancient allies who think proper to withdraw from an important work in which they have been associated. As for myself, and I am certain that it is the case with my colleagues, I will never be willing to sacrifice my Baptist principles at the shrine of Pedobaptist support.

I have still a word to say to you respecting my speech at Rochester, and then I have done with you as far as that part of your letter is concerned. You seem to have lost sight entirely of the fact that it was as a Baptist minister that I was called upon to speak in behalf of a Baptist society. It was not in the capacity of agent of the Swiss mission that I addressed that meeting, and consequently the Swiss mission ought not to be made responsible for what I said. Confine yourself to me, and aim not your blows at the mission of which I am a member. I can assure you that your blows are not of such a nature that I require the helmet of the Swiss mission to shield me. (Concluded next week.)

Living on the Sixth Chapter of Matthew.

Under the "Act of Uniformity" in England, there were scenes that put the faith of God's ministers to the severest test.—August 24th, 1662, was a day of deep grief to the true and unflinching servants of Christ. They must, on that day, either profess and vow in violation of conscience and truth, or be ejected from their pulpits, their houses, their livings, and be pursued by ruffian officers as heretics and traitors. "They were men—they were husbands—they were fathers; they had their quiet studies, and they saw their families in comfort—their wives sitting in the snug parlors of the rectory, their children sporting in the garden or over the glebe. To leave these tranquil homes, to exchange them for abject poverty—here was a trial of faith more easily talked of than thoroughly realized." A minister who had a wife and ten children, but who would not "conform," was asked how he would provide for so large a family, to which he replied, "They must live on the sixth chapter of Matthew."

Simple trust in the sparrow's God, was, in his view, better than the richest "living," with treachery to God and conscience.

Another minister said, in the day of trial, "If I could have subscribed with a good conscience, I would; I would do anything to keep myself in the work of God, but to sin against God, I dare not do it." A minister who had "conformed," to save his pulpit and salary, taunted an ejected brother with his threadbare coat, to which he replied, "if it be bare, it has not been turned."

An ejected vicar was besought by one of his former parishioners, to preach to them again. "I would as gladly preach as you can desire it," said he, "if I could do it with a safe conscience; for which the man replied, 'Oh, sir, many now a days, make a great gash in their consciences; cannot you make a little nick in yours?' We read of another non-conformist, who, on being charged with disaffection towards the gov-

ernment, replied, "We hope we could die for the king, but we dare not be damned for him."

Men who could thus speak, and thus face the most appalling trials, must have possessed a conscious integrity and self-respect, which might have been envied by the slaves of a temporizing, worldly policy.

There is a principle illustrated in these examples, which might be variously applied. We do not witness in all cases, that fearless and firm obedience to duty and conscience, which gave true dignity and worth to the non-conformists.

Many a man of wealth, who is ready to taunt his poor neighbor with a threadbare coat, would have been as poor as he if he had been as honest—if he had not pursued a traffic, or a system of extortion, speculation, and wrong, which made 'great gashes' in his conscience.

Says the manufacturer, the importer, and the vender of alcoholic liquors, "It is my living—it is all my dependence;—Providence has thrown me into these circumstances, and I must provide thus for my wife and children." So also says the slaveholder. So says the stockholder in a Sabbath breaking steamboat or railroad. So says the manufacturer, who employs a score of men to repair his machinery and outworks on the Sabbath. And the men who consent to do this work, have the same plea—they will lose their places if they refuse. So says the editor who enters to the vicious public sentiment, to increase his patronage. So says the clergyman who conforms in his preaching to the demands of an oppressive, pleasure loving, or heretical spirit and tendency around him.

To all these and many more it would be sufficient to reply, "Live on the sixth chapter of Matthew." God's providence never made it necessary for a man to do a temporizing, dishonest business,—a business that makes even a 'little nick' in his conscience. The non-conformists were brought to terrible straits by the ordering of Providence, and they could have urged this argument as few in this day can. They had been put into the ministry and into their particular fields, and they could "subscribe," and "conform," and still preach important truth, whereas if they refused their lips would be sealed, and persecution and poverty would meet them everywhere. What a specious plea they might have set up! But they scorned every bribe and every worldly advantage that must involve unfaithfulness to God and his truth.

It is useful to contemplate such examples in this day, when selfishness, policy, expediency, and the like, have so much to do with men's decisions,—with their vocations, and the way they meet trial questions. It would be better for the purity of the church, for the reputation of religion, for the integrity of the Gospel, if more of Christ's friends would cast themselves on the sixth chapter of Matthew instead of living as they do. To their credit and their inward peace might they say, "We love our families, we value the good opinion of the community, we desire to continue in our employment, but we cannot consent to 'sin against God,' we 'dare not be damned,' for any nor all of these."—*Boston Reporter.*

"Sow in Hope."

It may seem strange that the success, the fruition of human efforts, should depend at all upon the mental exercises and habits with which they are put forth. But that there is a connection between the two, it needs little of argument to make manifest. In natural products it may not be as obvious. It would be difficult to assign a reason, for instance, why the state of mind in the sower should aid or prevent the germination of the seed, and its subsequent growth to maturity. But even here, the hope of reaping is the great inducement to sow. Without such a prospect, he would not encounter this labor. Of course there would be no harvest, and famine and death would ensue. In temporal things, then, "we are saved by hope." It is the motive principle, the mainspring of all human enterprise, of all bold adventure. It is that which sustains the actor in all intervening difficulties, and urges him onward to the execution of his enterprise.

In spiritual things, the connection between the state of the mind and the desired results is more intimate than in natural.—In the latter, hope is based on the known laws of nature, and the uniformity of their operation; and as these come from God, it is, for the race at large, a safe dependence, which will not fail while the earth endures. But there are many cases of individual failure and disappointment—many localities where, occasionally, the earth does not return the looked for product. In spiritual things the harvest is sure; hope and faith are always rewarded; for though the specific good, and in the form and at the time expected, be not bestowed, there is realized a more than compensating reward, in the very exercise of these allied graces, in the discipline and improvement of character effected by the process, and, not unfrequently, in the bestowment of a more valuable and seasonable blessing, than the identical one sought for.

Man needs the influence of hope; and in the pursuit of moral and spiritual good he has it on a basis more firm, durable, unshaking and prolific than any other. Here he may go forward without misgivings. "If he faint not, in due time he shall reap." What a motive to activity, diligence, perseverance! How frequently and variously are we assured of this in the Scriptures! How appropriately are the most vivid exhortations of scripture enforced by this assurance: "Be steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord."—*Christ. Mirror.*

Marks of the Backslider.

It is very important to detect the "beginnings of evil," which are as "the letting out of water." He who would make progress in the divine life—who would get the victory over himself, his violent temper, his corrupt passions, his idle habits, must constantly and vigorously "row against the stream" of native depravity, and stem the current of native propensity. Hence, the life of a Christian is a constant habitual struggle—or, as Paul expresses it, "The flesh (depraved nature) lusteth against the spirit, and the spirit against the flesh."

Such being the contest in the bosom of the pious man, how important that he guard vigilantly against giving the adversary an advantage? To enable him to perform this work successfully, we state the following symptoms of decay and backsliding:

1. Christ will be less in our hearts and mouths than formerly.
2. We shall be more slack in our obedience, and have less delight in our duty than before.
3. It is a sign of decaying love, when we lose our tenderness of conscience and wonted abhorrence of sin—Christ's enemy.
4. When we are more easy under Christ's absence and withdrawals, and less anxious for his presence.
5. When we lose our wonted appetite for our spiritual food and nourishment from Christ, in the ordinances.
6. When we lose our public-spiritedness and concern for the interests of Christ's kingdom and glory.
7. When we are little concerned to have heart-holiness, which is Christ's image drawn upon the soul.
8. When we have little desire for Christ's second coming, or for the enjoyment of him in heaven.
9. When earthly-mindedness and love to the world is on the growing hand.—*Presb. Adv.*

Effects of Tractarianism.

At the recent meeting at Plymouth to receive the reply of the Primate to the memorialists who prayed for relief, from the action of the Bishop and his Puseyite allies, a statement of the effects produced in various parishes of the diocese of Exeter was made by Mr. J. N. Bennett, and he pledged his veracity for its accuracy. We select some of the cases for the information of our readers. The names of the parishes were withheld from motives of delicacy.

2d Case. The morning congregation at present averages 80 individuals; formerly it amounted to about 18; they used to be from 150 to 200.

3d Case. Before the introduction of Tractarianism there was scarcely a Dissenter in the parish. A large Dissenting meeting-house has been recently built, which is full, while the church is nearly deserted.

4th Case. Here Puseyism has emptied the church. Before its advent, there was a congregation of from 400 to 500; now it consists of 30 or 40.

5th Case. A large church nearly emptied; the congregation having found refuge in the Wesleyan Church.

9th Case. A capacious church in an agricultural parish. It used to be attended by a congregation of many hundreds; now it has dwindled away to about 40.

15th Case. Church deserted. Population 1400; attendants, 15 a 20 individuals.

It is difficult to see how a church in the diocese of Exeter can bear up against such proceedings. The Bishop is emptying the churches, and filling the meeting-houses. The walls and the steeples may remain, (though not long) but the Church, the living community, for whom bishops and presbyters exist, are leaving in crowds the deserted walls. And in many cases they can scarcely be blamed; for these Tractarian teachers are not feeding the flock with the pure doctrine of our Reformed Church but with the garbage of Popery.

It is a comfort that the diocese of Exeter is not among the most populous; that there are many faithful men in it: that evil men, as well as good, pass away; and that on a change occurring, we may hope for a good and faithful Bishop who will be a sowing-lather to this abused and decaying corner of the vineyard.—*Epic. Record, London.*

CANDOR.—The shortest and surest way to live with honor in the world, is to be in reality what we would appear to be.

Scatter the Seed.

If we look at the nature of the truth, we shall find a few reasons for sowing in hope, and sending it to distant countries. It is the "word of life," which we "hold forth." It reveals Him who is "the life." That which every true missionary communicates—is Christ! And when Christ is received by faith, of God's elect, the series does not stop. Flame is not more communicative. It is "a torch of fire in a sheaf." Thus we are reminded of the game of Grecian boys, to which Plato alludes, in which, during a race, one would carry a lighted torch, when his strength was exhausted, would be caught up by another and another. By just such means it has come to us.

A few years ago, on the platform of a religious society in America, addresses were made by a grandson of John Brown of Haddington, and a grandson of Isabella Graham. A pious spectator sent up a donation, with these words on a slip of paper, "As for me, this is my covenant with them, with the Lord, my Spirit that is upon thee, and my word 'which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord; for henceforth and forever.'" Who was the first missionary to the glens of the Vaudais? We know not; but we know what seed he carried, for it is there still. Shall any man dare to predict, that the same effects shall not follow the same causes in Burmah or in Hawaii? The first seed sown outside of Eden, by Adam and Eve, may have seemed hopelessly buried, but they were re-assured by subsequent harvests; and we are eating the fruit of their labors. Every evangelical mission does the like. We should not hesitate to sow the very smallest portions: "In the morning sow thy seed, in the evening withhold not thy hand." Our work is ministerial; the increase is of sovereign grace. Not every grain of wheat comes to the ear. Not every tract converts a soul. Yet, in the great account, the truth does its work, and sometimes mightily. The analogy of natural things is the same. Who questions the deadly efficacy of fire-arms in modern warfare? Yet it is calculated that on the field of battle not more than one ball in twelve thousand proves mortal, or strikes a human being. If the church were only putting forth a constant effort and causing the seed to fly over all nations, it is reasonable to believe that she would soon behold singular and unexampled successes, from direct and copious visitations of spiritual power.—*Dr. J. W. Alexander.*

Liberty of Rationalism.

The folly of men who feel superior to a reliance on the Bible, as the sole rule of religious faith, is well illustrated in the following similitude of Dr. Cheever:

The mind, in view of some, may seem to be very much confined in being thus moored to the record; but in this confinement is the soul's true freedom and power. The kite, of which you hold the string in your hand, struggles to get free; but its only possibility of soaring is in this seeming bondage. While you hold it confined it sustains its flight. When you cut the string, it bounds, as if it had a new impulse upwards. Then it wavers and plunges with irregular wild movements this way and that, always falling till it pitches headlong to the earth. Just so it is with faith and the human mind, in relation to the word of God. They who cut loose from it play the most fanciful and extraordinary vagaries. They seem, at first, sometimes, as if they had a sudden upward impulse. They then plunge and dive irregularly in space, and for a season turn the world's gaze upon them, as if they were meteors. By and by they pitch headlong and motionless to the earth. Yet some of those who watch them are very much disposed to regard their wavering pitches and plunges as the daring and sublime efforts of original and adventurous minds, conscious of power and disdainful to be fettered.

DARKNESS IS NOT DEPTH.—The following anecdote, which we do not remember having seen in print, has been told of Coleridge. In his schoolboy days, the poet once went to bathe with another lad in quite a shallow stream. His comrade, vexed at being able only to wade where he wanted to swim, and noticing at a short distance a spot thickly overshadowed by the foliage of a large tree, cried out, "Ah, there's a deep place yonder, let's go there!" "No, no," replied Coleridge, glancing first at the water and then at the tree, "it isn't deep, it's only dark!"

Darkness is too often mistaken for depth. Many an infidel, whose shallow mind is overcast by the gloom of doubt, is considered "a very deep fellow," by his unthinking acquaintances. Not a few writers have received undue credit for profound ideas, on account of an obscure style. More than one system of philosophical or of theological opinions is admired merely because it is incomprehensible; superficial observers are ignorantly tempted to plunge into it because its surface, reflecting some huge and dismal error, seems to be deep when it is only dark.—*Watchman and Reflector.*

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Christian Secretary.

HARTFORD, FRIDAY, MARCH 30, 1849.

Romanizing.

While in England the Romanizing tendency in the Established Church has received a most decided check through the influence of the Rev. Baptist Noel, and thousands of unflinching churchmen who have set their faces as a flint against the Roman tendencies of the age; here, in the United States, the leaven of Puseyism is just beginning to work its legitimate effects. The General Theological Seminary of New York appears to be the seat of Puseyism in America as Rome was of Romanism to the whole Catholic world. We have paid but little attention to the progress of this heresy of late; but in the *Calendar* of last week we saw an article which we read with emotions of pleasure and pain,—of pleasure, because the *Calendar*, which under a former editor appeared to favor the Puseyite movement in England, now comes out boldly and denounces a similar movement in New York;—of pain, because of the direct Romanizing tendencies of this movement. The *Calendar* is evidently disposed to make the best of the matter by confining it to a "clique" in the neighborhood of the General Theological Seminary, and yet is constrained to acknowledge that "the peculiar condition of the diocese of New York has very much favored this rank and noisome growth, and now presents its correction." "The clique are, therefore," adds the *Calendar*, "pushing things to a daring length in the face of the church, and nothing can be done"—to prevent it, we suppose it means. It proceeds to particularize some of the abuses which these men are insidiously inculcating.

"They commend *Möller's Symbolism* as the only theology to be thought of, and force its fascinating and mild Tridentinism upon the raw recruits of the Seminary, by asserting that those who are ignorant of it, or who retain some regard for older theology, are to be considered as picking up the scraps and shreds which are left behind by the Puseyites, and that they are always prating the scraps and shreds which have gathered from translations of the Fathers;—and they assert with the boldest self-sufficiency, the absolute certainty that auricular confession, transubstantiation, and the invocation of saints are Catholic (the term which the *Calendar* uses to signify Protestant Episcopal) doctrines, and necessary to be believed. If any clergyman is distinguished for fidelity to the church of which he is a minister—these creatures have a way of turning up their noses, and calling him a "mere Anglican." The present Bishop of Maryland, with Hobart and Dr. Jarvis, and such men as Hugh James Rose, and Jones of Nayland, are constantly mentioned in this way; and it produces its effect on the inexperienced and ignorant youth, who come under the influence. And who are the accusers? The juveniles, whose profound opinions and astonishing attainments are to be seen paraded in the pages of the "Eccelesiologist," or ministers whose career notoriously began in Calvinism, or the lowest Evangelicalism!"

When any "clique" in the Protestant Episcopal church can "turn up their noses" at the "mere Anglican," or low church views of such men as Dr. Jarvis, Bishop Whittingham and others, we are constrained to adopt the language of the *Prayer Book* and say, they "are very far gone." If the facts in the case were known, we presume it would be found that the Bishop of Maryland, Dr. Jarvis, and the rest, as regards High-churchism, stand just about where the "clique" stood four or five years ago. The progress towards Rome, by the "clique" is only the natural result of the errors they have imbibed from Drs. Pusey, Newman and other English Romanizers, and, inasmuch as "revolutions never go backwards," it is fair to presume that the Puseyite revolution will go on till it has completely separated "the chaff from the wheat" by planting the advocates of Puseyism within the pale of the Romish church.

The *Calendar* cautions "churchmen" against these "intolerable," "treacherous" men, as being destitute of "manliness and honor." But the schism is not confined to the diocese of New York. Special efforts may be made "in the neighborhood of the General Theological Seminary" in order to Romanize the students of that Institution; but there is too much reason to believe that it is of wider growth than the *Calendar* is disposed to admit, and that it is rapidly increasing, especially among the clergy of the Protestant Episcopal church. The following incident, related by the Philadelphia Christian Observer, bears evidence on the face of it, that "the city of brotherly love" is also supplied with Romanizers:

"The Rev. Mr. Odenheimer claims and exercises authority to officiate at the funerals of all Baptists, Methodists, Presbyterians and Quakers, who have a property right to interment in St. Peter's church yard. Last week a Baptist was to be buried. The Rev. Mr. Nibb was called to officiate. On reaching the grave the Rev. Mr. Odenheimer placed himself in front of the procession. He led it to the grave, and forced all to hear the Episcopal service. This is his custom. Will he not next deny a grave to all who have not been baptized by Episcopal hands?"

"In England, a rector of the Oxford School sometimes refuses burial in consecrated ground to such as had not been baptized in 'the Church,' or had forsaken her communion. But this is a totally different case. St. Peter's church yard, situated in Pine street between Third and Fourth, is one of the most spacious church yards in the city. Like other burial places, it is divided into lots, which are owned by individuals or by families as private property, and which may be bought, sold, and transferred like other property. Though the ground may originally have been consecrated according to the rites of the Episcopal church, the proprietor of a lot has a right to interment therein, be he Turk, Jew, infidel or heretic, and the funeral services should be conducted in each case according to the known preference of the deceased, or to the wishes of friends. No one has a right to interfere with family arrangements in such matters. The act of Mr. Odenheimer was downright impudence; and, though a collusion in such circumstances would have been a public scandal, he should have been silenced at once, and, if necessary, forcibly ejected from the yard, canonically, prayer-book, and all, as a disturber of the religious solemnities of others; for a man who, in this country, attempts to set up his ecclesiastical prerogative above the rights of individuals, should be made to know his place."

This same Mr. Odenheimer is the author of a manual entitled "The Young Churchman Catechized," in which the doctrine that the Holy Catholic (or Protestant Episcopal) church is the divinely appointed channel of salvation, is taught. When the young churchman is troubled in his mind in regard to any point connected with his faith, he is directed by this manual to "go to the priest of God, who is appointed to pray for souls," that is, he must relinquish his own right of private judgment, and pin his faith on the sleeve of his priest. These, with other Romanizing tendencies, such as directing the young churchman not to read the books, or listen to the conversation of "schismatics," con-

stitute some of the beauties of Mr. Odenheimer. Such men only need the aid of law to make them as bigoted and intolerant as any Roman Catholic priest ever was in the middle of the dark ages. The heresy, as we have already remarked, is spreading, but we have no fears of its ever becoming very prevalent in this country, for it is confined to the Protestant Episcopal church, whose entire communion is but a mere fragment when compared with the great body of religionists of the United States, who, with the Bible in their hands, will never relinquish its great cardinal doctrine of "repentance towards God, and faith in our Lord Jesus Christ," for the silly manumers, forms, ceremonies, auricular confession, &c., of the Romanizers of the Episcopal church.

Revivals.

WHITESBORO, Ohi. co., March 19, 1849.
BR. BEBEE.—For several weeks past, the church in this place have been enjoying a gentle refreshing from the King of Zion. Between twenty-five and thirty are already rejoicing in the Saviour, and a number of others are anxious. Several who had previously indulged hopes have been so revived as to go forward in the ordinance of baptism. Yesterday, I had the pleasure of planting in the likeness of a Saviour's death twelve willing subjects, which now makes in all baptized, twenty. Several others will go forward the next opportunity.

The revival here has been very much like those enjoyed twenty years ago. "The still small voice" only has been heard. Pastor and people together have prayed, and talked and sung, and together have seen the salvation of God. We have held only evening meetings, and these were not multiplied until several had been converted, and several others were anxious.

Yours fraternally, S. R. SHOTWELL.
Bap. Register.)

The Christian Chronicle reports an extensive revival at Erie, Penn. The writer, Elder H. Silliman, says: "I have already baptized about 40, and a number more have been received for baptism.—By next Lord's day we expect to have baptized not less than 50. A considerable number have been received by experience, and some by letter. Fourteen heads of families have been baptized, or received for baptism."

The N. Y. Baptist Recorder reports revivals at Pittsboro, N. J., 22 baptized; at Woodstown, N. J., 19 baptized; at Norristown, from 15 to 20 baptized; Sixth Street church, New York, 16 baptized during the past month.

We learn from the Western Christian Journal that six churches in the Coshocton Association, O., have had an addition of 120 members by baptism since last fall.

From the same journal we learn that Green town church, Ohio, has had an addition of 17 members by baptism.

The Christian Index reports a revival at Lumpkin, Geo. The meeting was continued for sixteen days; and the most prominent laborer was Elder T. J. Fisher, of Ky., the evangelist, now on a visit to the South. It resulted in the conversion of about 30 persons. The Index also reports a meeting at Albany, Geo., during which there were 50 added to the Baptist church.

The Montreal Baptist Register reports the baptism of 17 persons at Whitty, Canada, on the 5th ult.

A correspondent of the Alliance and Visitor reports a powerful revival in the Baptist and Congregational churches, at Central Falls Village, R. I. In the First Baptist and Methodist churches, in the adjoining town of Pawtucket, considerable interest has been manifested, and several are inquiring the way of salvation.

BAPTISMS.—The Rev. J. A. McKean baptized six persons, on Lord's-day evening last, at the Second Southwark Baptist Church. The Rev. J. L. Burrows baptized thirteen at the Broad Street Church, on Lord's-day, the 11th inst. On the same day, two were baptized by the Rev. George Kempton, at the Spruce Street Church.—*Chris. Chron.*, March 21.

The Chronicle gives extended notices of revivals in Washington, Pa.; Pittsboro, N. J., and Phenixville, Pa. At Washington twelve had been received into fellowship and others were expected to follow their Saviour in baptism. The Methodist and Presbyterian churches were sharing in the work.

At Phenixville about eighty have presented themselves as subjects of special prayer, most of whom are now rejoicing in the Lord. Forty-two have been baptized and others are still waiting. Several backsliders have been reclaimed, and on last Lord's-day, says the writer, I gave the hand of fellowship to nearly fifty happy followers of Christ, who have now become united with the church here, and by their talents and moral worth will greatly increase its strength.

Zion's Herald says, that revivals are in progress among the Methodists in Lyman, N. H., Augusta, Me., Northwest Bridgewater, and New Bedford, Mass. In the three places last named, the work has considerably extended, and quite a number of conversions are reported.

The Sabbath Recorder notices revivals among the Seventh Day Baptists at Covent and North Brookfield, N. Y. At the latter place, thirty persons are thought to have been hopelessly converted. From Covent, the pastor writes that the revival has been in progress four weeks, and that "the most solemn exhibitions of the power of God" have been manifest.

ELGIN, ILL.—Last Sunday, says the Western Christian, was a day of unusual interest in the Baptist church. At the close of the morning service, eight persons were baptized in the Fox river, by the pastor, Br. Joelyn, making 34 since the revival commenced. In the afternoon, previous to the administration of the Supper, about 30 received the hand of fellowship in token of their welcome to the privileges of the church. It was indeed a goodly sight to see such a company of volunteers, extending the whole length of the aisle, from the communion table to the porch, and most of them in the prime and vigor of youth, coming forward to take their places in the "sacramental host." Many an eye that looked upon the scene was suffused with tears of grateful joy; and doubtless many a heart invoked in behalf of the newly converted, the grace of "Him who is able to keep from falling, and to present them faultless before the presence of his glory."—*Michigan Her.*

KALAMAZOO.—Over 70 have been added to the Baptist church in Kalamazoo, by letter and baptism, and more are ready and waiting.

We expect a somewhat full account of the work from Br. Stone, in our next. Br. Edwards is now assisting Br. Hamlin, in Jackson.—*Id.*

"The Day Dawns."

Under this head the Alliance and Visitor, after stating that its exchange papers, Congregationalist, Baptist, Presbyterian, Methodist and Episcopal, from the East, West, North and South, from the Canadas and from Nova Scotia, contain highly encouraging intelligence of the state of religion, adds the following judicious remarks:

"It is our conviction that pure revivals of religion—revivals which bear the signature of heaven in their solemnity and solemnity—have not been so numerous for several years past, as at the present time. We think there is ground for hope, that the season before us will be one of argument and spiritual interest. No strong political excitement will pervade the land. No distressing monetary convulsion threatens the country with bankruptcy. And what is worse, no special temptations to speculation are absorbing the public mind and diverting attention from the higher interests of the soul. Strong impelling influences are not only, in an unusual degree, abundant, but co-operating favorable tendencies are numerous and powerful. A better understanding exists among Christians of various names. Old party watch-words and controversies have lost their power to divide. The spirit of good neighborhood pervades the various sections of the great 'sacramental host,' and the public heart of Christendom is yearning for the day, when the watchmen seeing 'eye to eye,' 'the Lord shall bring again Zion.' The internal state of the churches is as replete with hope, as their happy external relations. Some even of those denominations which have heretofore been proverbially for their want of religious zeal, are now becoming as distinguished for their activity and ardent spirituality, and the public mind, like the soil under a vernal sun, is most unusually prepared for those influences from above, which shall make the desert blossom like the rose.

Such concurring and contemporaneous agencies, looking to a general awakening of the attention of men to the supreme interests of eternity, are rarely seen. Let every Christian be faithful to his own soul. Let him cultivate habitual communion with God, and he will be a 'polished shaft,' in the concourses of the unconverted. Smitten with the keenest conviction of guilt, they will hasten by scores, and hundreds, and thousands, to the cross of Jesus for salvation.

Dr. Bushnell's Book.

[We have thus far refrained from any remarks upon the new work of the Rev. Dr. Bushnell, which has now been before the public several weeks.—We may, or we may not allude to it hereafter;—just as we happen to feel upon the subject. We thought that we discovered radical errors in Dr. Bushnell's teachings several years ago, and we did not hesitate to express our opinion in reference to the matter. The doctor has, for some time past, been laboring to convince the religious world that he is right, but every renewed effort seems to sink him lower in the tide of error, and this must ever be the result, while his theory is based upon error. One good effect, we feel satisfied, will result from Dr. Bushnell's books; they will drive some of his younger brethren in the ministry back on to the Old School platform. From what we have observed and heard, since the appearance of his last book, we have good reason to believe that this is already the case in some instances.

The following good natured satire on the introductory chapter of the Doctor's book, is from the last Boston Recorder, a sound Congregationalist paper.]

This volume, entitled "God in Christ," contains his three famous discourses, pronounced last year, one of them in each of the three principal seats of learning in New England. We have only read, as yet, the preliminary dissertation on language.—This occupies about one-third of the volume, and contains, among many other things, considerable eloquence, sound sense, and some wit. The personal pronoun "I," a good, straight letter, occurs with great frequency, often ten or twelve times on a page.

There seems, however, to be something queer in such an introduction to so small a work. The face is one-half proboscis; the temple is mostly pore. It is as though a skilful violinist should play to an audience impatient to listen to his strains; "Gentlemen, I am about to give you three popular airs with variations. But before I begin, in order that you may the better appreciate my performance, I will request your attention for an hour or two, to a preliminary dissertation on fiddle strings. I shall first speak of the nature of the strings, and then, I shall describe the process of constructing these vocal strings, in connection with a history of improvements in the art. Then, thirdly, I shall explain their numerous defects in relation to the use we put them to; such as their liability to be affected by changes in the degree of moisture in the atmosphere, or to a solution of continuity by excessive use of the screws, or to abrasion by protracted friction from the bow, or to vibrations prolonged beyond what the exigencies of the score may require; or to inequalities of tone, and limitation in respect to loudness of sound; thus demonstrating that the same tune cannot sound alike to any two different hearers, and that no man can certainly know what tune is played, and also that all tunes belong to one great universal harmony. Finally, gentlemen, I shall briefly touch upon the powers of these speaking strings themselves, whereby they can express with equal precision, and equal indeterminateness, the squeaking of a mouse in a trap, or the gurgling melody of a nightingale in a bush of greenery, bathed in the light of the moon at her full. The result of the whole will be, that concord is the fruit of all possible discord, just as truth is the result of all imaginable paradoxes and contradictions. You will be satisfied that the more ways a man plays 'Old Hundred' or 'Yankee Doodle,' the more certain he is to hit it just every time he performs it; and you will be convinced that I am no innovator in musical science, but am as sound as the roberst deaf man who ever strummed on a double bass viol."

As Dr. Bushnell's amusing discourse on language has put us in excellent tune for reading the language of the rest of his book, we shall proceed with the perusal, and shall be sadly disappointed if it does not prove vastly entertaining.—In due time, we shall report the result. For the present we will say, that Dr. B. distinctly disavows all partiality for Unitarianism, and shows a comely anxiety to save his reputation for Orthodoxy.

CURIOS DISCOVERY.—In the great pyramid of Egypt is a small opening at the top, the depth of which has never been sounded. Another aperture of the same size exists at the foot of the pyramid. It was long conjectured that these two openings communicated with each other, but no means could be devised to establish the fact, till the problem was solved recently by the ingenuity of an Arab. He took a cat and her kittens, placed the old cat in one aperture, and the kittens in another, and stopped up both with stones. The next day he opened them, and found cat and kittens all together at the foot of the long passage.

Dr. Cole's Letter to Kirwan.

The letter of "Kirwan" to Dr. Cole, which appeared in the New York Observer several weeks since, has called out a reply from Dr. Cole in the New York Recorder. In consequence of the outside of our paper being partly in type at the time when this reply was received, and owing to its great length, we are obliged to omit a part of it till next week.

The letter of "Kirwan" was distinguished for its vituperation and abuse of Baptists, while at the same time it professed great love for them; and it contrasts very unfavorably with the kind and Christian tone of Dr. Cole's reply. The controversy is singular in one respect; two converted Roman Catholics are engaged in a controversy on the validity of infant sprinkling, and it is no wonder that Kirwan, in taking the Romish side of the question, evinces no little sensitiveness at Dr. Cole's quotations from Catholic writers in refutation of the dogma. Every intelligent Catholic knows that sprinkling was substituted for immersion by a vote of the Catholic church; and every intelligent Presbyterian knows that neither immersion nor sprinkling is regeneration; hence Kirwan finds himself in a strait place, and notwithstanding he is ready to pour contempt upon Baptists by his sarcasm and ready wit, he declines a "controversy," knowing as he does that the argument is on the other side. We regret the appearance of Kirwan's letter, for, after having gained to himself a fair fame by his unanswerable letters to Bishop Hughes, he has, in a great measure, lost it by his silly attack upon Dr. Cole and the Baptists.

Prayer for Italy.

There is need, just now, of concentrating the thoughts and the prayers of the Church upon Italy; especially upon Rome. The Pope is still in exile; not driven out by rival faction, nor led away in triumph as a prisoner of war, but expelled by the popular voice, which he was quick to interpret. The people of the Roman States, by their inherent right of sovereignty, have established a Republic. They have decreed the abolition of the temporal dominion of the Pope, while, with great magnanimity, they have guaranteed to him security in his spiritual character as head of Roman Catholic Church.

In this matter the Roman people appear to be of one mind. Notwithstanding the threat of excommunication from the Pope himself, of 40,000 registered voters in the city of Rome, 25,000 went to the polls and voted for the Assembly which declared his throne vacant, right as well as in fact. We learn, by private advices, that in the Roman army of 60,000 men but eighty individuals have espoused the cause of the Pope.

The Pope can be restored to his temporal sovereignty by the armed intervention of other European powers. Let, then, all true Christians pray that this may not be: let them intreat the Head of the Church to complete ere long the overthrow of Antichrist, so auspiciously begun.—*Independent.*

"Sundays Excepted."

"Every day, Sundays excepted," says the railroad and steamboat notice. So also reads the handbill of the museum, the panorama, and perhaps the theatre. It is a compulsion to Christianity and the Sabbath. And as our eyes rested upon the phrase the other day, the thought was started that a good many people should be as explicit as the managers of railroads and picture galleries, and qualify their creeds, professions, and pretensions, which are all so many showbills, by saying, "Sundays excepted." Let us see how some of these bills ought to be made out.

"All important business attended to, with decision, toil and exposure, and no surrendering to cold, rain, mud, a reluctant feeling, or a slight indisposition, on any day of the week, *Sundays excepted!*"

"No propensity to sleep in the day time, yet great wakefulness, and eyes wide open with intense interest, on all the themes that address themselves to gain, danger, hope and fear, on all the days of the week, *Sundays excepted!*"

"Reading and conversation adapted to the business in hand, and made to subserve the objects and designs of each day, and this rule strictly adhered to, every day in the week, *Sundays excepted!*"

"Disposed to obey God, and respect his institutions, claims, and rights, every day, *Sundays excepted!*"

"A physician with a good practice, and yet able to command time for attendance upon a public lecture on any day of the week, *Sundays excepted!*"

"A professing Christian, fond of an easy, accommodating religion, and no objection to card playing, dancing, or a few hours at the bowling alley, on any day of the week, *Sundays excepted!*"

The foregoing is only a rough draft of some of the notices or bills which sundry persons might wish to have printed, and which, if they were printed, and some foolish mistakes of the community might be prevented.—*Boston Reporter.*

Arrival of the Canadas.

The intelligence by the steamer Canadas, leaves the affairs of Italy in an unsettled condition. The Pope had demanded the intervention of Austria, France, Naples and Spain, in his behalf; but it is by no means certain that these powers will comply with his demand. In France, M. Drouyn de Lhuys replied fully to the question of the committee of the National Assembly, on Wednesday, on the affairs of Italy. Although the strictest secrecy was ordered to be observed on the subject, it is understood that the Minister of Foreign Affairs declared that the French Government would not interfere in Italy, and that they highly disapproved the entrance of the Russian troops in Transylvania, although invited by the Austrian Government.

Rumors were afloat, at the time of the sailing of the Canadas, that a large Neapolitan army, estimated at from 12,000 to 20,000 men, was approaching the Roman frontier, with the apparent intention of entering the States of the church. Another report states that a Spanish army was marching in the same direction; but these reports need confirmation.

On the other hand it is stated that the best understanding prevails between the King of Sardinia and the Provisional Governments of Rome and Tuscany. These alleged friendly relations between Charles Albert and the New Republics, are accounted for by the fact of the crown of Italy having been offered to him to propitiate his good will. On these terms, it is said, his majesty has decided

on raking his dominions in another contest with Austria.

These statements, if correct, that France refuses to interfere in the affairs of the Pope, and that Charles Albert has arrayed himself against him, will produce a powerful effect on Austria in keeping her quiet. Austria has now no Metternich to push forward her battles in favor of popery, and what renders her aid still more uncertain, is her special attention, and are making heavy drafts upon her resources and her soldiers just at present. Still, appearances look rather ominous, and a sanguinary war is by no means improbable.

As regards matters at Rome, it would seem that the Assembly are not in the most loving mood with the papacy. M. Campello, the Minister of War, had left Rome, accompanied by several officers of the army, for the purpose of organizing the means of resistance to the Austrian army. All the Austrian property in Rome had been confiscated, as a retaliation for the exaction made at Ferrara. On the 21st of February, the Assembly decreed the entire confiscation of the property of the Church. The parish clerks only, were to have salaries paid to them by the State. The salaries of all the cardinals, except five who continued to reside within the Roman territories, were suspended. The carnival had been observed with much meriment, but little splendor. The Pope still remains at Gaeta, using all his influence to reinstate himself upon "the seat of the beast," by stirring up his faithful subjects in Austria, Spain, and elsewhere to interfere in his behalf. We shall look with some interest for the intelligence which the April steamers will bring in relation to these matters.

Mr. Clay's Letter

On Emancipation in Kentucky has been extensively copied into the Political and Religious papers, and it has also been the subject of considerable comment by those papers. Some of them commend it to the skies while others as pointedly condemn it. That he should not take ultra anti-slavery ground, and advocate immediate emancipation, is not a matter of surprise, when the fact that Mr. Clay was educated and brought up in a slaveholding community, and is himself a slaveholder, is taken into consideration. Whatever may be the opinion of others respecting the merits of the letter, there are two points in it, at least, which every friend of emancipation ought to approve. He condemns slavery, and advocates its abolition. It is true that he fixes the time for emancipation at a somewhat remote period; but the most devoted and untiring friends of emancipation in Kentucky, do not pretend to advocate immediate emancipation. In fact the act abolishing slavery in this State had not effectually removed it from our borders so late as the last year, when our legislature passed an act entirely abolishing slavery in Connecticut.

Justice, no doubt, requires the immediate emancipation of the slave, but it is hardly to be expected that immediate justice in respect to it will be done in the present state of society. The cause of emancipation is rapidly gaining friends in Kentucky, and we are happy to find the name of so distinguished a statesman as Henry Clay among the number, even if his views are not exactly "orthodox." His letter will produce a very favorable influence on the election which is to take place in that State in August next, when the question in regard to amending the Constitution is to be decided.

RELIGIOUS CONGREGATIONS IN PHILADELPHIA.

—It appears by Bywater's Philadelphia Business Directory, that there are the following number of places of religious worship in Philadelphia, viz:

Baptist churches,	22	Methodist Protestant,	6
Christian,	1	Mariners,	3
Colored,	12	Moravian,	1
Disciples of Christ,	1	New Jerusalem,	1
Dutch Reformed,	2	Presby. Old School,	12
Episcopal,	21	"New,"	15
Free Quakers,	4	Reformed,	4
Orthodox,	4	Associate, do,	2
Hicksite,	3	Associate,	4
Presby. do,	1	Cumberland,	1
Jewish Synagogue,	2	Roman Catholic,	13
Lutheran, German,	3	Unitarian,	1
"English,"	2	Universalist,	2
Methodist Episcopal,	21		

According to this list, we have one hundred and fifty-nine congregations of Jews and Christians, Protestants and Romanists, Orthodox and Heterodox, in our city. There are eight vacant pulpits, Baptist, 2; Colored, 1; German Reformed, 1; Prot. Methodist, 1; N. S. Presbyterian, 1; Moravian, 1.—*Chron.*

JEZUITS.—An English paper cautions fathers and mothers who are not sufficiently acquainted with the devices resorted to by the Jesuits to induce the English youth to embrace the errors of the Romish church against their seductive wiles. These Jesuits find their way into families under the pretence of teaching, and while employed as governors or governesses, they insidiously instill their monstrous errors into the minds of the children. England is now the head quarters of Jesuitism; they having been expelled from all the Catholic countries of Europe. The General of the Jesuits, with a large staff, are reported to be now with Lord Clifford, at Ugbrook Park, Devonshire.

The caution may apply to the United States with as much force as it does to England for scores of these exiled Jesuits have already found their way here; and will "transform themselves into angels of light," for the purpose of accomplishing their designs.

TRUTH OF REVELATION.—It is an extraordinary fact, and worthy of notice, that the exact day when Pius IX yielded, as he said, to the mysterious disposal of Providence, and fled from the papal chair, completed the period assigned by the most distinguished Bible expositors of the prophecies, in reference to the end of the Papal Dynasty—which commenced with giving to Boniface VIII the title of Universal Bishop. The London Christian Times, in noticing this fulfillment of prophecy, adds:

Byzantium, after a military insurrection, had succumbed to Rome, and now Rome, after a democratic revolution, ceases to be the seat of a spiritual empire, is but the chief town of a province of Italy, and we are waiting to see whether even its name will survive the year current, or, according to a ministerial proposal, whether it will not merely be the greater province of a new Central Italy.

POPERY IN ENGBURG.—Edinburgh is about to receive another monastic institution for the young. Mr. Daniel Stewart left a sum of money which now amounts to £20,000, and a castellated edifice is to be erected, to perpetuate the object.—*Freeman's Journal.*

NEW HAVEN.—A very interesting state of religious feeling exists in New Haven at the present time. The interest, we understand, prevails in the churches generally, and religious meetings are held every evening. Some few of the Congregationalists commenced a morning prayer-meeting a few weeks since, which increased in interest and numbers so rapidly, that a large meeting-house is now filled at 8 o'clock every morning. The two Baptist churches are holding meetings every evening, and the interest is increasing. We are not advised in regard to the number of conversions that have occurred, but from the information received, we infer that a revival has commenced which will exert a mighty influence upon the impatient, and elevate the standard of piety in the churches.

A SABBATH SCHOOL IN CALIFORNIA.—The Rev. T. Dwight Hunt, formerly connected with the A. B. C. F. M., arrived at San Francisco from the Hawaiian Islands in October last, when a meeting of those favorable to the establishment of a chapel was called, and about \$2,200 subscribed for its support. Mr. Hunt, upon being requested to perform the duties of that office, at once accepted, and his efforts have been attended with success. A Sabbath school has been organized, and a conference meeting established by him.

WASHINGTON'S FAREWELL ADDRESS.—The Baltimore Sun says, the original manuscript of this sacred document has always been in the possession of D. C. Claypool, the first publisher of a daily newspaper in the United States, who lately died in Philadelphia. The seat of government being then in Philadelphia, Claypool printed the address, and having begged the favor of Gen. Washington, was permitted to retain the manuscript.—The whole of the address is in Washington's own hand writing, even the interlinations.

THE IRISH ESTABLISHED CHURCH.—"The living of Mullabrack," says the *New York Examiner*, "vacant by the decease of Dr. Blacker, is, we understand, worth upwards of 2,500 per annum. The glebe-house is in complete repair, and finished in a most superb manner. It is reported that Lord John Beresford will be the future rector." We shouldn't wonder; just the place for a Lord John.—*Jerrold's Weekly News.*

AN ENGLISH ABBOT.—"An Abbot has just been consecrated in England—the first since the Reformation. Rev. J. Palmer, now Father Bernard, was the individual. There are 30 or 40 monks under him at St. Bernard." This we find among the foreign items. It is one of the minor signs of the times, and must not be overlooked in the glare of great events.—*Chr. Chronicle.*

EMIGRANT CHRISTIANS AT THE WEST.—Under the head "A Pained Subject," the Puritan speaks of "a postscript of emigrant professors as the common complaint of Western missionaries," and says that in many cases the missionaries avow that their work would be comparatively easy, if the ungodly lives of back-sliding professors were not in their way. So great is the evil at the present moment that the *Home Missionary* affectionately and earnestly calls upon Presbyteries and Associations at the East to bring up the subject in their deliberative meetings, and remarks that they are likely to have no topic of greater importance to occupy their discussions and their prayers."

THE ROMISH CHURCH.—The vestments of the Catholic priests who celebrated mass on Christmas day, at Dungarvan, cost £200, being all cloth of gold. The organ and fine glass chandeliers cost £500, being those hitherto used at Mount Melaney.—*Dublin Freeman.*

We shall be obliged to send the starving Irish more corn meal and potatoes if they insist on dressing their priests after this fashion.

CORRECTION.—In the acknowledgment of the Treasurer of the Baptist Education Society last week, the sum of seventy-six dollars is credited to the First Baptist church in New Haven; it should have read twenty-six dollars. The larger sum would have been very acceptable to some of the needy beneficiaries, several of whom are in very great need at this time, but we presume they have learned to be thankful for small favors. While our mind is on this subject we would suggest the propriety of all the churches taking a collection for the Education cause. Large sums are not expected—a trifling contribution of a shilling, a shilling or more, according to the ability of the giver, if it were general, would prove a great relief to our beneficiaries.

AMERICAN BIBLE SOCIETY.—Rev. Joseph Holdich, D. D., professor of Moral Science in the Wesleyan University at Middletown, has been elected Secretary of the American Bible Society in place of Rev. Dr. Lovings, deceased.

HARTFORD AND PROVIDENCE RAIL ROAD.—A communication in the Daily Times of Friday last, states that provision has been made for extending this road Eastward from Willimantic to Plainfield, where it will intersect the Norwich and Worcester Railroad; and also for extending it Westward from Bristol Basin to Bristol, a distance of four miles. The entire length of Road thus provided for is forty-seven miles, the whole of which is to be completed the present year.

PASTORAL CHANGES.—Rev. Allen Dartow, of Montville, has accepted an invitation from the Baptist church in Thompson, at the Penfield Factory Village, to become their pastor. His Post Office address hereafter will be "Wilkinson, Ct."

Rev. Thomas Holman, of Tolland, has accepted a call from the Baptist church in Stafford to become their pastor. Bro. H. has supplied the pulpit in Stafford the past winter.

Rev. C. T. Chapman, of Perryville, R. I., has resigned the pastoral charge of the Baptist church in that place, in consequence of ill health.

Rev. D. Henry Miller has resigned the pastoral charge of the 3d Baptist church, North Stonington. Bro. Miller, we are informed, designs moving out of the State.

COL. FREMONT'S PARTY.—A report has reached Pittsburg to the effect that the entire party of Col. Fremont, with the exception of Fremont himself, had perished in the snows

has endeavored to combine—with what success the reader must judge—a *novel*—entertaining, and convenient pocket size, with a fair and readable type, that shall not be distressing to the eye. Such as it is, it is what God who “loved the gates of Zion,” and who has commanded us to “teach and sing psalms and songs, and hymns, and spiritual songs, sung with grace in our hearts to the Lord.”

Copies for examination, furnished gratis to “prospective subscribers.” Unbound copies can be sent by mail.

Published by EDWARD H. FLETCHER,
47w52 141 Nassau St. N. Y.

Theophany :
OR THE MANIFESTATION OF GOD IN THE
CHARACTER AND MISSION OF CHRIST.
By Rev. HENRY TURNBULL,
AUTHOR OF THE
“Genius of Scotland,” “Pulpit Orators of England,”

I work, and there have recently finished the above attention of the public to the following selections from the very best of the addresses of the work which have appeared in the public journals.

*From a letter addressed to the publishers by
Rev. Dr. Hawes.*

"I have read the volume with great satisfaction, and am happy to recommend it to my friends and to the public. It is a volume of great merit, well adapted to interest and instruct, to enlighten, to comfort and improve the heart. . . . It is written in a style of great plainness and neatness, of great elegance; it breathes throughout an excellent spirit and abounds in just and Scriptural sentiments on doctrines of the very highest importance."

From the Biblical Repository.

It breathes an excellent spirit, and is written in a most beautiful style."

From the New York Recorder.

We have read the work with a large measure of satisfaction. Of the works which have proceeded from Mr. Turnbull's pen, we have read no less than three. Its style is both earnest and graceful. . . . We commend it alike to the theologian and the private Christian, as a work of great instruction and edification which may be found, as one who has read it, has said, to read without an augmentation of his spiritual strength and joy."

From the Christian Spectator and Watchman.

In the publication of this work, Mr. Turnbull has laid a valuable offering on the altar of Christian

From the N. Y. Evangelist.

The work shows a good deal of familiarity with the Theological literature of the nineteenth century, and many evidences of discriminating thought and able powers of reasoning.

From the N. E. Parian.

This book is specially adapted to the present time and still more adapted to occasions which recent occurrences have created, in places which have given it currency. It has no controversial character, and yet in a happy manner it notices and refutes some popular errors. At the same time it is not less adapted to promote practical and experimental piety.

From the Christian Witness and Church Advocate.

The argument is stated plainly and with logical precision; its style is remarkably clear, simple and beautiful. Its worth of patronage, and what is more carefully studied, it is worthy of the careful reader of all who would see well meted in defence of the faith once delivered to the saints.

From Zion's Herald, Boston.

It is written in a luminous and popular style, and

to great theme, (of the atonement.)
From the Boston Olive Branch.

For Christians and those seeking for truth in the life and mission of Christ it is a most invaluable companion. Every thing is treated in a clear and comprehensive manner, and no one can read it without pleasure and profit.

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New Hymn Book.

THE CHRISTIAN MELODIST.

BY REV. J. BARNARD.

JUST published by JONS. PUTNAM, cl. Cornhill, Boston. This is the cheapest and most complete hymn book for Conference meetings ever published. It contains 660 hymns.

The object of the publisher in inserting the notes of the tunes noted in the foregoing book, was to bring into a small compass, conveniently arranged, the more familiar and popular devotional music; to which, however, he has not confined himself, but which modern music-composers are really valuable to introduce into general use: a large number of these, he has selected, and which he is well adapted to the conference music, which are hardly accessible even to the chorister. How well the object of the publisher is answered, he leaves it to the conference music, which are hardly accessible even to the chorister. How well the object of the publisher is answered, he leaves it to the conference music, which are hardly accessible even to the chorister.

adapted to the purpose for which it is designed. Generally the hymns are at once poetical and devout, and well fitted to express the emotions of a christian heart. The addition of tunes at the end of the volume is a great improvement. Indeed it is the best hymn book for the vestry which I have ever seen.

*From Rev. Spencer H. Cone, D. D., Pastor of the
1st Baptist Church, New York.*

Having examined the "Christian Melodist" with as much care as leisure would permit, it affords me pleasure to commend it as one of the most concise and su-

is a valuable addition, and will have a tendency, I trust, to restore to our churches the primitive practice of speaking "in psalms and hymns and spiritual songs," in which the whole congregation may make melody to the Lord.

The mechanical execution is excellent, the price moderate; and the book, we think, will make its way among other books so as to secure a wide circulation.

From Rev. Charles G. Somers, Pastor of the South Baptist Church, New York.

I can have no hesitation in saying that the Christian Melodist has my entire approbation. The paper, press

reservation. I am obligated to perceive that you have added a selection of *appropriate* tunes in an appendix. This is calculated to be very useful; as a judicious selection of music adapted to the sentiment is not always secured in the absence of a professional leader. I must not conclude without saying that you have wisely in bringing the number of hymns up to the eight hundred (800:) this makes your book applicable to worship, at once, private, social, and public; and cannot fail to ensure its extensive circulation.

BOSTON, Dec., 1848.

To the publisher of the Melodist:

valuable work. It contains original hymns which are beautiful; and well known hymns that to christians will never be uninteresting. The collection is a very great improvement on Hymn Books of the class to which it belongs. I consider the tunes which are added as highly increasing the excellence of the publication.

DANIEL SHARP,
Pastor of the Charles St. Baptist church.

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Having also examined the Christian Melodist, both before and since its publication, I fully concur in the

So far as I have been able to examine the Christian Melodist, my impressions of it are very favorable, and should think it eminently adapted to express the feelings of a pious heart, both in private and public worship. I hope it may receive as I think it deserves the patronage of our churches and of christians generally.

PHARCELUS CHURCH,
Pastor of the Bowdoin Square Baptist church.
BROCKETT, FULLER & CO.,
219 Main street, Hartford.



